

The Four Faces of Christ In The Gospels

Four Gospels

&

Four Faces



Ox
Ephraim
Jeremiah
Mark



Eagle
Dan
Daniel
John

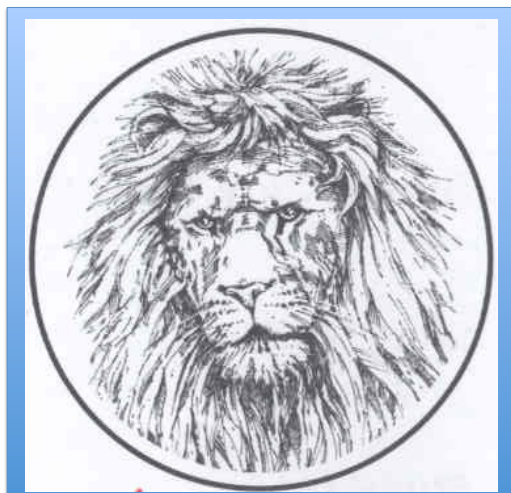


Man
Reuben
Ezekiel
Luke



Lion
Judah
Isaiah
Matthew

Matthew



The Face Of The Lion

Matthew - Three Aspects Of The Lion

- **The Lion In Scripture** - * gleaming and fierce eyes
 * an expression of strong majesty * a terrible roar
Proverbs 30:30, Judges 14:18 - strength of leadership
2 Samuel 17:10, Proverbs 28:1 - spirit of courage
Proverbs 19:12, Amos 3:8 - voice of power
- **The Lion In The Tribe - Judah**
Genesis 49:8-12, 1 Chronicles 5:2
 "Judah is a lion's whelp: he stooped down as a lion,
 and as an old lion... of him came the chief ruler".
- **The Lion In The Prophet - Isaiah**
 Isaiah was related to the royal family, and prophesied
 in the royal city. He presents visions of the kingdom
 and speaks of the king of David's line (**Isaiah 7-12**)

The Power Of Public Discourse

*The counsels of the **wise king** carried such weight and power as to convince and inspire his subjects*

- **Matthew 5:1 - 7:28** - The official policy speech of the King designate.
- **Matthew 10:1 - 11:1** - The duties of the King's royal ambassadors.
- **Matthew 13:1-53**- The King's Parables of the Kingdom of Heaven.
- **Matthew 18:1 - 19:1**- The spirit and style of the King's government.
- **Matthew 23:1 - 24:1** - The King delivers his great denunciations.
- **Matthew 24:3 - 26:1** - The final apocalypse of the King in his majesty.

The Majesty Of Royal Leadership

*The bearing of the **true king** commanded the awe and obeisance of his subjects in the spirit of reverence*

- **Matthew 2:10, 17:6, 17:23, 18:31, 19:25, 26:22, 27:54**
The powerful impact of the king's life, and words and deeds evoke the strongest of responses in his hearers and subjects as marked by the use of the word 'exceedingly' (*sphroda*):
Matthew - 7x, Mark 1x, Luke 1x, John 0x
- **Matthew 2:2,8,11, 8:2, 9:18, 14:33, 15:25, 20:20, 28:9,17**
The spirit of royal homage which others showed to Christ in deference to his royal status as marked by the use of the word 'worshipped' (*proskuneo*):
Matthew 10x, Mark 1x, Luke 1x, John 1x

The Greatness Of Tender Mercy

The mark of the great king was the consideration he showed to those who were least able to plead for his care

- **Matthew 9:13, 9:27, 12:7, 15:22, 17:15, 20:30-31**
The mercy of Christ in his dealings with others:
Matthew - 7x, Mark 2x, Luke 3x, John 0x
- **Matthew 5:7, 5:7, 6:2, 6:3, 6:4, 18:33, 18:33, 23:23**
The need to manifest the spirit of mercy:
Matthew 9x, Mark 0x, Luke 2x, John 0x
- **Matthew 1:1, 9:27, 12:23, 15:22, 20:30-31, 21:9,15, 22:42**
The title 'Son of David' as applied to Christ:
Matthew 9x, Mark 2x, Luke 2x, John 0x
The title refers not just to David's royal line, but to the principle of mercy which characterised his reign.
2 Samuel 9:3, 10:2, 16:11, 18:33, Psalm 72:12-14

Matthew - Three Key Words

	Matt	Mark	Luke	John
■ Kingdom of Heaven <i>'basileia ton ouranon'</i> Refers to the divine origin of the King's dominion	32	0	0	0
■ That it might be fulfilled <i>'pleroo'</i> Proves that Christ was the Messiah King of the Old Testament	14	2	3	6
■ The Son of David <i>'huios Dabid'</i> Indicates Christ's status as a King in his family line	10	3	3	0

Matthew - Three Notable Aspects

- **Three Old Testament References**
 - Matthew 2:5-6/Micah 5:2-4 - Bethlehem's Shepherd
 - Matthew 4:13-17/Isaiah 9:1-2,6-7 - David's Heir
 - Matthew 21:4-5/Zechariah 9:9 - Judah's Shiloh
- **Three Unique Passages**
 - Matthew 2:1-12 - The King receives royal homage
 - Matthew 19:27-30 - The King can promise thrones
 - Matthew 25:31-46 - The King rewards or punishes
- **Three Special Features**
 - The Angels - Matthew 13:41,16:27, 24:31, 25:31, 26:53
 - The Immanuel Promise - Matthew 1:23, 18:20, 28:20
 - The Gospel Of Speeches - Matthew 5-7

Matthew

- The face of the lion in Matthew is the face of the perfect king



- Matthew depicts Christ from the viewpoint of his royal majesty and tender mercy
- Summary phrase: *'that mercy which rules'*

Mark



The Face Of The Ox

Mark - Three Aspects Of The Ox

- **The Ox In Scripture** - * soft and bovine eyes
* an expression of placid docility * a gentle lowing
Psalm 144:14, Proverbs 14:4 - power to labour
Deuteronomy 25:4, Isaiah 32:20 - willingness to serve
Leviticus 1:5, Jeremiah 11:19 - the spirit of sacrifice
- **The Ox In The Tribe - Ephraim**
Genesis 49:23,26, Deuteronomy 33:17
"Joseph... was separate from his brethren...his glory is like the firstling of his ox".
- **The Ox In The Prophet - Jeremiah**
Jeremiah was a pre-eminent example of the suffering servant who knew pain (**8:21**), experienced weeping (**9:1**), tasted bitterness (**15:17**), and felt despair (**20:14**).

The Humility Of Loyal Service

The work of the faithful servant was seen in labours wrought in the spirit of humility and unobtrusive quietness

- **Mark 1:34,44, 3:12, 4:11-12, 5:43, 7:24,36, 8:26,30, 9:9,30**
A notable idea in Mark is the concealment of Christ's labours. All classes of people are pledged to keep his works and words a secret. The work of the servant was to be done without popular acclaim or undue prominence (**Isaiah 42:1-2**).
- The number of occasions Christ is addressed as Lord (*kurios*) prior to his resurrection:
Matthew 25x, Mark 2x, Luke 21x, John 34x
Mark 7:28 - used here to mean 'sir' rather than Lord
Cp. John 4:11, John 12:21
Mark 9:24 - Omitted in Roth, RSV, NASB

The Exhaustion Of Faithful Labour

The energies of the dedicated servant were so drained that he required periods of withdrawal to renew his strength

- In this gospel of incessant activity and exhausting service, the servant withdrew to:
Mark 1:35 - the outskirts of Capernaum
Mark 1:45 - the wilderness place
Mark 3:7 - the shores of Gennesaret
Mark 6:6 - the villages of Galilee
Mark 6:31 - the wilderness of Bethsaida
Mark 6:46 - the mountains of Gaulanitis
Mark 7:24 - the borders of Tyre
Mark 8:27 - the towns of Caesarea Philippi
Mark 9:2 - the heights of Hermon
Mark 14:35 - the garden of Gethsemane
Mark 16:19 - the Father in heaven

The Dedication Of Complete Sacrifice

*The spirit of the **willing servant** was revealed in one who came first to minister in service and then to suffer in sacrifice*

- The section on the journey to the cross in Mark, is the longest (in proportion) of all the gospels.
- Three unique references describe Christ as being “on the way” (*en to hodo*). Each of these are linked to a specific prediction of suffering and death.
Mark 8:27-32, Mark 9:30-35, Mark 10:32-34
The ‘way’ of the servant then is the ‘way of sacrifice’
Cp. **Jeremiah 11:19**
- The key to the structure of the gospel lies in the twofold statement of **Mark 10:43-45**:
he ‘came to minister unto’ | he ‘came to give his life’

Mark - Three Key Words

	Matt	Mark	Luke	John
■ Straightway <i>‘eutheos’</i> Expresses the driving energy of the servant striving to fulfil his ministry	18	42	8	7
■ Hands <i>‘cheir’</i> The servant lays his hands on others in his work of healing	3	10	4	0
■ Unclean <i>‘akathartos’</i> The work of the servant was to confront sin and remove it.	2	11	6	0

Mark - Three Notable Aspects

- **Three Old Testament References**
 - Mark 1:35/Jeremiah 25:3-4 - Always ready
 - Mark 11:9-11/Psalm 118:26-27 - Bound in sacrifice
 - Mark 12:33/1 Samuel 15:22 - Totally obedient
- **Three Unique Passages**
 - Mark 4:26-29 - The Servant manifests quiet patience
 - Mark 7:31-37 - The Servant is completely involved
 - Mark 12:28-34 - The Servant understands true sacrifice
- **Three Special Features**
 - The Six Nights - Mark 1:32, 4:35, 6:47, 11:11, 14:17, 15:42
 - The Chapter Openings - Mark 2:1, 3:1, 4:1, 5:1, 6:1, 7:1
 - The Gospel Of Emotions - Mark 3:5, 6:34, 7:34, 9:36

Mark

- The face of the ox in Mark is the face of the perfect servant



- Mark depicts Christ from the viewpoint of his loyal service and dedicated sacrifice
- Summary phrase: *'that humility which serves'*

Luke



The Face Of The Man

Luke - Three Aspects Of The Man

- **The Man In Scripture** - * clear and understanding eyes
* an expression of intelligent sympathy * a quiet word
Ecclesiastes 8:1, Acts 6:15 - the spirit of wisdom
Exodus 33:11, Proverbs 27:9 - the warmth of friendship
Hebrews 5:1-2, Philippians 2:20 - the sympathy of care
- **The Man In The Tribe - Reuben**
Genesis 49:3
"Reuben thou art my firstborn... the beginning of my strength, the pre-eminence of dignity (priesthood)".
- **The Man In The Prophet - Ezekiel**
Ezekiel was a priest (**Ezekiel 1:1-3**), but given the title 'son of man' over 90x. His prophecy culminates with a new priesthood in a temple (**Ezekiel 40-48**).

The Power Of Universal Compassion

*The compassion of the **loving priest** reached out to all his people whether Jew or Gentile, male or female, bond or free*

- **Luke 7:15** - Miraculous life for the bereft widow
- **Luke 7:50** - Blessed forgiveness for the sinful woman
- **Luke 13:8** - Wondrous release for the paralysed sufferer
- **Luke 17:15** - Joyful cleansing for the despised alien
- **Luke 19:9** - Warm approval for the social outcast
- **Luke 22:51** - Gentle healing for the smitten enemy
- **Luke 23:43** - Promised hope for the penitent thief

The Example Of Constant Prayer

*The spirit of the **perfect priest** was revealed in one who was always at prayer in petition, intercession and supplication*

- **Luke 3:21, 5:16, 6:12, 9:18, 9:29, 10:21, 11:2, 22:32, 22:41, 23:34, 23:46**
The example of Christ engaged in prayer:
Matthew 4x, Mark 4x, Luke 11x, John 1x
- Unique prayers in the gospel records:
Mark 1:35
Luke 3:21, 5:16, 6:12, 9:18, 9:29, 11:1, 22:32, 23:34, 23:46
John 17:1
Matthew 0x, Mark 1x, Luke 9x, John 1x
- Luke also records two unique parables on prayer:
Luke 18:1-8 - The Parable of the Persistent Widow
Luke 18:9-14 - The Parable of the Penitent Publican

The Blessing Of Personal Fellowship

The warmth of the sympathetic priest was seen in one who was always prepared to break bread with his people

- The High Priest of the Aaronic order, bound by the the law (**Leviticus 6:26-29, 7:20-21, 10:14-15**) was not allowed to eat with anyone but his immediate family, and therefore dined in isolation (**Leviticus 22:10-16**).
- To the Jew, the common meal of daily bread in the home was an act of mutual fellowship and of shared friendship (**Job 42:11, Psalm 41:9**).
- **Luke 5:29, 7:36, 10:38, 11:37, 14:1, 19:5, 22:14, 24:30,43**
Unique meals in the gospels:
Matthew 0x, Mark 0x, Luke 7x, John 2x
Christ's example was based upon the fellowship meal of the Melchizedek order (**Genesis 14:18-20**)

Luke - Three Key Words

	Matt	Mark	Luke	John
■ People <i>'laos'</i> (Cp. <i>'ochlos'</i> in Matthew) Describes those among whom the priest ministers	15	3	33	3
■ Sinners <i>'harmatolos'</i> Indicates the class of people the priest seeks to save	5	6	18	4
■ Save, saviour, salvation <i>'sozo'</i> Describes the focus of the priest's special ministration	15	15	27	8

Luke - Three Notable Aspects

- **Three Old Testament References**
 - Luke 4:18-21/Isaiah 61:1-2 - Specially anointed
 - Luke 7:27/Malachi 3:1-4 - Purifying spirit
 - Luke 20:41-44/Psalm 110:1-4 - Divinely appointed
- **Three Unique Passages**
 - Luke 2:41-47 - The Priest understands the law
 - Luke 15:1-32 - The Priest cares for the lost
 - Luke 19:1-10 - The Priest comes to seek and save
- **Three Special Features**
 - The Journey To Jerusalem - Luke 9:51, 13:22, 17:11, 19:28
 - The Extent Of Salvation - Luke 2:10, 10:1, 13:29, 24:47
 - The Gospel Of People - Luke 10:30, 12:16, 15:11, 16:1,20

Luke

- The face of the man in Luke is the face of the perfect priest



- Luke depicts Christ from the viewpoint of his intercessory spirit and sympathetic care
- Summary phrase: *'that compassion which saves'*

John



The Face Of The Eagle

John - Three Aspects Of The Eagle

- **The Eagle In Scripture** - * intense and piercing eyes
 * an expression of powerful cruelty * a harsh cry
Proverbs 23:5, Proverbs 30:19 - the power of flight
Job 39:29, Habakkuk 1:8 - the extent of vision
Job 9:26, Lamentations 4:19 - the speed of attack
- **The Eagle In The Tribe - Dan**
Genesis 49:16
 "Dan shall judge his people, as one of the tribes of Israel".
- **The Eagle In The Prophet - Daniel**
 Daniel saw far off in time (**Daniel 8:2,26, 10:1,14**) by visions of spirit insight. He reveals Judgment on the nations (**Chs 1-7**), and Judgment on Israel (**Chs 8-12**)

The Spirit Of Unerring Discernment

The power of the infallible judge lay in his spirit insight where there was no mind or thought he could not see and read

- **John 1:48** - Precise understanding of personal thoughts
- **John 2:25** - Intimate certainty of human nature
- **John 4:18** - Detailed knowledge of a secret life
- **John 6:61** - Complete awareness of private murmurings
- **John 11:11** - Inner prescience of an actual death
- **John 13:11** - Painful foresight of impending treachery
- **John 20:27** - Specific awareness of hidden doubt

The Clarity Of Divine Judgment

The wisdom of the impartial judge was manifested in his decisive use of divine principles with clear impartiality

- The total number of occurrences of judge (*krino*) and judgment (*krisis*):
Matthew 18x, Mark 2x, Luke 10x, John 30x
- The total number of these references relating to Christ as judge and exercising judgment:
Matthew 0x, Mark 0x, Luke 0x, John 9x
- Christ appears as the impartial judge in John's gospel:
 - John 3:1-12** - The discussion with Nicodemus
 - John 4:7-26** - The interview with the Samaritan
 - John 8:1-11** - The arraignment of the woman
 - John 19:1-12** - The trial of Pilate
 - John 21:15-19** - The examination of Peter

The Excellence Of Personal Integrity

The character of the righteous judge was consistently demonstrated in a life of personal integrity beyond reproach

- The work of a judge required one whose character was one of outstanding integrity, meticulous in honesty, scrupulously fair, exemplary in truth.
Exodus 18:21-22, Deuteronomy 1:13-17, 16:18-20
- This was Christ's own example, claimed by himself (**John 8:45-46**) and testified by others (**John 18:4, 19:4,6**).
- Christ saw every moral principle with the clarity of its exact antithesis:
John 3:6 - spirit | flesh, **John 3:18** - belief | unbelief
John 3:31 - heaven | earth, **John 5:24** - life | death
John 8:12 - light | darkness, **John 8:23** - above | beneath
John 8:44 - truth | lie, **John 15:19** - love | hate

John - Three Key Words

	Matt	Mark	Luke	John
■ Jews <i>'Ioudaios'</i> Refers to the rulers of the Sanhedrin known as Beth Dan	5	7	5	71
■ Sent <i>'apostello' or 'pempo'</i> Refers to Christ as one sent to convey God's judgments	2	1	3	41
■ Verily, Verily <i>'amen, amen'</i> Expresses the solemn pronouncements of the judge	0	0	0	25

John - Three Notable Aspects

- **Three Old Testament References**
 - John 7:24/Deut. 1:16 - Completely impartial
 - John 10:34-36/Psalm 82:1-8 - Upholds justice
 - John 12:47-49/Deut. 18:18-19 - Speaks God's mind
- **Three Unique Passages**
 - John 5:17-30 - The Judge possesses moral authority
 - John 8:1-11 - The Judge discerns inward motive
 - John 9:1-41 - The Judge condemns sinful pride
- **Three Special Features**
 - The Nine Signs - John 20:19,26,30
 - The I Am Titles - John 6:35, 8:12, 10:7,11, 11:25, 14:6, 15:1
 - The Gospel Of Truth - John 1:14, 8:16,45-46, 14:6, 18:37

John

- The face of the eagle in John is the face of the perfect judge



- John depicts Christ from the viewpoint of his spiritual insight and divine judgment
- Summary phrase: *'that spirit which discerns'*

The Signature In Matthew's Gospel

- **The Great Feast In The House - Matthew 9:9-13**
Only Matthew omits the detail that the feast was in his own house (**Mark 2:15, Luke 5:29**). His signature was a declaration of intention to renounce his loyalty to one king, and proclaim his allegiance to another.
- **The Transforming Lesson**
Matthew 9:13
"But go ye and learn what meaneth, I will have mercy, and not sacrifice".
- **The Writer Chosen**
When Matthew had learned the principle of royal forgiveness, he was asked to write the gospel of the merciful king.

The Signature In Mark's Gospel

- **The Young Man In The Garden - Mark 14: 46-52**
Only Mark provides information about the certain young man who fled. His signature was a confession that he had not at that moment learned the lesson of a service that was faithful enough to follow his Lord.
- **The Transforming Lesson**
Mark 10:44
"And whosoever of you will be the chiefest, shall be the servant of all".
- **The Writer Chosen**
When Mark had learned the principle of total commitment, he was asked to write the gospel of the dedicated servant.

The Signature In Luke's Gospel

- **The Good Samaritan By The Way - Luke 10:30-37**
Only Luke records the parable of the Good Samaritan on the road. His signature was an admission that true healing needed that fulness of compassion, which is not bounded by any limit save that of opportunity.
- **The Transforming Lesson**
Luke 19:10
"For the Son of Man is come to seek and to save that which is lost".
- **The Writer Chosen**
When Luke had learned the principle of genuine sympathy, he was asked to write the gospel of the compassionate priest.

The Signature In John's Gospel

- **The Private Words At The Cross - John 19:25-27**
Only John records this last intimate conversation with Christ. His signature was a recognition of the moment in his own life, when the Lord's spirit of unerring yet loving discernment met his need and changed him.
- **The Transforming Lesson**
John 15:12
"This is my commandment, That ye love one another, as I have loved you".
- **The Writer Chosen**
When John had learned the principle of gracious discernment, he was asked to write the gospel of the loving judge.

Lessons From The Face Of The Lion

- **Learning to live the commandments**
We cannot teach the commandments of the King if we do not know them. We cannot ask others to observe them if we do not practice them ourselves.
- **Learning to practice true mercy**
We must know when and why the King would show mercy, and how he balances mercy with truth. We need to learn the power of mercy and also its limit.
- **Learning to speak with power**
We are asked to offer words that inspire and instruct, that call to action, provide guidance and offer comfort. We must learn the secrets of the King's own speeches.

Lessons From The Face Of The Ox

- **Learning to labour with intention**
We need the focus of the Servant in knowing what we do in the service of the Truth, and to be energetic in the performance of it. Our service must be seen in action.
- **Learning to serve in sacrifice**
Work in the Truth demands personal sacrifice, which was the spirit of the Servant in his own service. We need to be consumed in the fervency of our labours.
- **Learning to withdraw for renewal**
We need to emulate the practice of the Servant in setting aside time for prayer, study and reading to renew our spiritual strength, and refocus our labour.


Lessons From The Face Of The Man

- **Learning to pray for others**
We need to manifest the spirit of the Priest in offering intercessory prayer which reaches out in concern for others. Intercession requires selfless thought.
- **Learning to show compassion**
We ought to know the care of the Priest in showing his compassion to seek and to save, to find those that are out of the way and to reach them in sympathy.
- **Learning to offer hospitality**
The perfect Priest provided the blessing of personal fellowship to all his people, in gladly sharing their daily bread. We need to offer hospitality in this spirit.


Lessons From The Face Of The Eagle

- **Learning to reason from scripture**
We need to reason from scripture in order to have the wisdom of spirit insight seen in the Judge. There is no other basis for unerring discernment possible today.
- **Learning to maintain personal integrity**
The example of the Judge was always one of personal integrity. We need to abhor moral relativism, and be clear on the absolutes of divine principle in the Truth.
- **Learning to act with impartiality**
We are asked to reveal the spirit of the just Judge who treated everyone with complete impartiality. We too must show the same balance and fairness to all.


The Faces **&** **The Future**




The Judge
Dan



The Servant
Ephraim



The Priest
Reuben



The King
Judah





The Faces & The Future



The King



The Priest

	Irenaeus	Augustine	Jerome	Suggested
	John	Matthew	Mark	Matthew
	Luke	Luke	Luke	Mark
	Matthew	Mark	Matthew	Luke
	Mark	John	John	John